THE LATTER-DAY SAINTS'

# MILLENNIAL STAR.

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*"I (God) work not among the children of men, save it be according to their faith."*—II NEPHI, 27: 23.

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THE JOSEPH SMITH MEMORIAL: MONUMENT AND COTTAGE.

# DEDICATION OF THE JOSEPH SMITH MEMORIAL.

DESCRIPTION OF THE MONUMENT. DEDICATORY PRAYER AND SERVICES.

A HUNDRED years having elapsed since the date when Joseph Smith, the Seer of the Nineteenth century, drew his first breath in the atmosphere of this planet, it was a fitting time to commemorate that event, fraught with so much import to this generation. It had been determined that a monument to his memory should be erected at his birthplace, and that it should be completed and dedicated on his centennial anniversary, December 23, 1905. This has been accomplished, though attended with much difficulty.

The party to attend the dedication services left Salt Lake City on December 18, numbering twenty-nine adults, and with one baby, totalling thirty souls. A special car was placed at their disposal, and although they were very closely domiciled, they traveled in comfort and safety over the Oregon Short Line, Union Pacific, Chicago and Northwestern, Nickle Plate, and Boston and Maine railways, to South Royalton, Vermont, where they arrived on Friday morning, December 22, and were met by Elder Junius F. Wells, who had made all necessary arrangements for their reception and accommodation. At Woodard's hotel, where they stayed, a fine public hall was decorated specially for their entertainment, tendered by a number of the most prominent citizens of the town, in a very cordial letter over their signatures. In the afternoon of that day most of the company went in sleighs (for sufficient snow had fallen to make that mode of travel pleasant) to Tunbridge, where Hyrum Smith the Patriarch was born, and where President Joseph F. Smith, the Patriarch John Smith, and other members of the Smith family found some interesting records of their kindred, notes of which were taken before the party returned to Royalton. In the evening a reception and concert were given by the company, which had been enlarged by the coming of twenty friends from New York, Boston, and other places, including President John G. McQuarrie of the Eastern States mission, Robert C. and Mrs. Easton, Miss Emma Lucy Gates, and her brother Cecil, Miss Ellen Thomas, M. O. Gudmonsen, several Elders laboring in the East, and others. Many of the citizens of South Royalton were present, and the splendid music rendered by the noted artists named was duly appreciated, several of the residents of that place never having heard anything equal to it. Brief addresses were made by President Smith, Elder John Henry Smith, and others, and the evening was spent most delightfully.

On Saturday, December 23rd, a thaw having set in and a gentle snowstorm accompanying it, carriages were provided for the party instead of sleighs, and they were conveyed up hill and down dale about three miles and a half to the site of the monument. The nature of the country over which they passed gave them some idea of the apparently insurmountable obstacles to the hauling of the massive granite blocks to the spot for its erection. The first view of the beautiful shaft on the summit of a hill close by the cottage erected over and around the hearthstone of the old Smith farm, originally owned by the Macks, caused ejaculations of astonishment and admiration from every

onlooker. The company gathered in the cottage and talked with Brother Wells over his great achievement, and learned particulars from him concerning it, which were highly entertaining. Elder John W. Young arrived on the spot from New York City, and joined in the congratulations that the work had been accomplished so successfully. People from the farms scattered over the hillsides commenced to arrive in throngs, some in sleighs, others in carriages or on horseback, until the spacious "living room" and every apartment was crowded to the utmost.

The services were opened by the singing of "America," and were conducted by President Joseph F. Smith. President Anthon H. Lund offered the opening prayer. "We thank Thee, O God, for a Prophet" was sung with a vim, and then Elder Junius F. Wells told in graphic style the story of the quarrying of the blocks and shaft for the monument, and of its remarkable manner of conveyance to the place of its erection, involving efforts of an extraordinary character, and putting to naught the predictions of many people that it could not be accomplished. His remarks were received with applause from the people residing in the neighborhood, who knew of his labors and appeared to be delighted with his success. Brother Robert C. Easton sang "The Guiding Star." President Francis M. Lyman made a forcible speech, in which he recognized the hand of Providence and also the aid rendered by the good people of Vermont in the erection of the monument. He was followed by Dr. Edgar J. Fish, who briefly extended to the visitors the cordial greeting of that neighborhood and offered his congratulations at the accomplishment of the object in view. While not uniting with the religious faith which prompted the building of the memento, he recognized the good spirit and purpose of the work that had been done. Elder John Henry Smith then delivered an eloquent and patriotic speech, which was well received, and Sister Emma Lucy Gates and Brother Robert C. Easton sang in duet "An Angel from on High." Then Elder Hyrum M. Smith bore testimony to the truth of the Gospel brought by the angel to the Prophet Joseph Smith, and urged the protection of the monument from all attacks and defacement. He was followed by Elder Jesse M. Smith, representing the family of Vermont, from whom he had descended, and particularly the branch of his ancestors of whom his grandfather, Asahel, was a prominent member. Elder C. W. Penrose next bore a strong testimony to the divine mission of the man for whom the monument had been erected, spoke of his influence in the world and of his name being had for good or evil everywhere. He also touched upon the material benefits that would come to the people of that place from the building of the monument, which would form an attraction to visitors. He advised that every resident there should personally use diligence to prevent relic hunters from doing the deeds of vandalism common to such persons.

President Joseph F. Smith then offered the following dedicatory prayer:

"Our Father who art in heaven, Hallowed be Thy most holy name. We, Thy servants and handmaidens, representing the Church of Jesus Christ of Latter-day Saints, have gathered here to dedicate this monument to the memory of Thy servant, Joseph Smith, the great Prophet and Seer of the nineteenth century, who was born into the world near this spot on the 23rd day of December, 1805—one hundred years ago.

"It was from him that we received the everlasting Gospel, revealed to him by the Eternal Father, through Jesus Christ, the Son.

"With hearts of gratitude to Thee for the light and truth of Thy Gospel, the authority of the Holy Priesthood, and the ordinances of salvation for the living and for the dead through Thy servant Joseph Smith; in loving remembrance of him, and grateful for the privilege of being present on this occasion, we dedicate to Thee the ground on which stands this monument that it may be sacred and most holy. We dedicate the foundation, typical of the foundation Thou hast laid, of Apostles and Prophets, with Jesus Christ, Thy Son, as the chief corner stone. We dedicate the base, as typifying the rock of revelation on which Thy Church is built. We dedicate the die, with its inscriptions, as appropriate to the whole design. We dedicate the capstone as a sign of the glorious crown that Thy servant Joseph has secured unto himself through his integrity to Thy cause, and of that similar reward which shall grace the head of each of his faithful followers. We dedicate the spire, as a token of the inspired man of God whom Thou didst make indeed a polished shaft in Thine hand, reflecting the light of heaven, even Thy glorious light, unto the children of men.

"We dedicate the whole monument, as signifying the finished work of human redemption. And we now earnestly invoke upon it Thy blessing, O Lord, and ask Thy divine approval, acceptance, and protection, that it may stand as a lasting testimony to the world of the love and devotion of Thy people, of the opening of the last dispensation, and the coming of the Son of Man. May it be preserved from the ravages of time, the disintegrating action of the elements, from upheaval's of the earth's surface, and from the violence of human malice or caprice. May it be surrounded by the influence of the spirit of peace, and remain a joy to Thy people who may behold it, and a silent witness to Thee to all who may look upon it.

"And may the light of the Gospel restored to the earth through Thy servant, the Prophet Joseph Smith, shine forth to every land and nation, until all people shall come to the knowledge of Thy truth, and the name of Thy chosen minister be known for good, and not for evil, unto the uttermost parts of the earth.

"Bless those who have contributed of their means for the erection of this monument. And remember in loving kindness all Thy people. Deal out blessings, prosperity, and continued happiness upon our glorious country and all her people. Bless and preserve our nation, and guide those who direct her affairs in all their exalted stations. Give the judicial, lawmaking, and executive branches of our government adequate wisdom, that her integrity may be preserved, and that her glorious institutions, the just liberties of her people and the rights of all her citizens may be preserved and perpetuated.

"And, O God, we ask Thee, in the name of Thy Son Jesus Christ, that thou wilt bless and sanctify all the land surrounding this spot, sacred to the memory of all Thy people, it being the birthplace of Thy servant Joseph. May it be hallowed by Thy people. May Thy blessing abide upon it, that it may be a blessed place, where Thy people may visit from time to time and rejoice in contemplating Thy goodness in that Thou hast restored to the earth the fulness of the Gospel of Thy Son, with all the power and authority neces-

sary to administer it and all its ordinances unto the inhabitants of the earth, for their salvation and for the redemption of their dead.

"And inasmuch as this little cottage has been erected and provision made by which all the expenses thereof may be defrayed, we offer unto Thee this building, and ask that Thou will sanctify it; for we dedicate it unto Thee, and consecrate it to the needs of those who shall come to visit here to contemplate, and to receive instruction, light, and understanding concerning Thy great latter-day work. May no harm come to this little dwelling. May those who dwell here possess the spirit of light and truth in their hearts. May their souls burn with love for the salvation of the human family, and may they take great pains in administering unto those that shall come, for their comfort and enlightenment, that they may be assisted in their search for that which will exalt them and bring them back into Thy presence.

"We ask Thee also, Heavenly Father, that Thou wilt remember in Thy mercy and in Thy continued love, Thy servant, Junius F. Wells, who has borne this great labor and responsibility. May Thy blessing and peace abide in him. We thank Thee for him, and his integrity, for his persistent and intelligent labor in the accomplishment of this work. We pray for Thy blessings to be upon him from this time henceforth and forever. Bless him with those things that are needful for life, and with Thy Spirit, that he may continue to live in the light of Thy countenance.

"Wilt Thou bless abundantly also those who have taken part in this labor—the laborers, those who have directed the work, and those who have furnished the material and the skill with which this labor has been accomplished. We ask Thy blessing upon them, Holy Father, one and all. May they prosper in the land. May they be blessed of the Lord in their basket and in their store, in their outgoing and incoming, when they shall lie down and when they shall rise up. O God, put Thy Spirit into their hearts; lead them in the path of righteousness, and prosper them in the labor of their hands.

"We ask Thee to bless the people of South Royalton, of Tunbridge, and Sharon, and of the surrounding country. And this land being the birthplace and the nursingplace of many of Thy most faithful and renowned servants, who have made their mark in the world for the uplifting and benefiting of mankind, O God, wilt Thou let Thy blessing and peace be upon this land. May it be prospered. May those who dwell here multiply and increase and replenish the earth. May all barrenness be removed from the soil, that it may be fruitful and prosperous from this time forward; that good men may gather here, and those born here find place and be happy and enjoy themselves in the midst of these everlasting hills.

"We ask all these blessings, heavenly Father, and we dedicate unto Thee ourselves, our labors, and all that we have, and this gathering, and those who have come here to assist us in the services. Thy servants and handmaidens who have come here to sing for us, we pray for Thy blessing to be upon them, and upon each and every one. Bless all that seek to do good, to build up; and sustain the righteous, the upright, the honest, and the pure in heart in all the land.

"These mercies, Holy Father, we humbly ask, and we rejoice in Thy mercy and kindness unto us. We give honor, and glory, and praise and obedience

unto Thy most holy name, and ask Thee to accept of this monument and of this little cottage, these services, and all our efforts.

"We rejoice in Thy goodness. We praise and adore Thee this day. We commend ourselves, with this monument, unto Thee. Glory, and honor, and majesty, and power, and dominion, be ascribed unto God and the Lamb, now and forever. Amen."

The closing hymn was, "Praise to the Man who Communed with Jehovah." The accompaniments to the choice vocal music was rendered by Brother Cecil Gates. A rousing vote of thanks was given to Brother Junius F. Wells, and benediction was pronounced by Patriarch John Smith.

During the services in the cottage a vast throng of people who were unable to enter or even find room on the large porches around it, repaired to the monument, where Elders John G. McQuarrie, F. F. Hintze, and Benjamin F. Goddard addressed them on the principles of the Gospel revealed anew in this dispensation by the Prophet Joseph Smith, and were listened to with deep attention, in spite of the snowflakes that fell upon the congregation. Both of the audiences then gathered around the monument, the lower part of which was draped with the United States flag.

The monument is entirely of dark Barre granite, and all of its surface, from lower base to pinnacle, is highly polished, giving it a dazzling appearance. It consists of five pieces—two bases, die, cap, and spire, the whole rising to a height of fifty feet and ten inches, and weighing one hundred tons. The lower base is twelve feet square, the second base is nine feet square, the die is six feet square, and six feet two inches high, the cap is seven feet four inches square and the spire tapers from four feet square at the bottom to three feet at the top where it begins to taper sharply to the point. The total length of the spire is thirty-eight feet, six inches, representing in its length the age of the Prophet, who was thirty-eight years and six months of age when he died. The spire is the largest piece of polished granite in America, probably in the world. The whole monument is plain except the cap, which is elaborately carved as a moulding. The die is inscribed on two sides only.

At a given signal, after a song of praise, Miss Edith Smith, daughter of the late judge Elias Smith, pulled the cord which unveiled the monument, and all present had the opportunity of reading the inscriptions upon the die that intervenes between the upper base and the capstone of the monument, which were these:

Sacred
to the memory of
JOSEPH SMITH
the Prophet.
Born here
23rd December, 1805,
Martyred
Carthage, Illinois,
27th June, 1844.

On the opposite side of the die:

TESTIMONY OF JOSEPH SMITH.

In the spring of the year of our Lord, 1820, the Father and the Son appeared to him in a glorious vision, called him by name and instructed him.

Thereafter heavenly angels visited him and revealed the principles of the Gospel, restored the authority of the Holy Priesthood, and the organization of the Church of Jesus Christ in its fulness and perfection.

The engraved plates of the Book of Mormon were given him by the Angel Moroni. These he translated by the gift and power of God.

He organized the Church of Jesus Christ of Latter-day Saints on the 6th day of April, 1830, with six members.

He devoted his life to the establishment of that Church, and sealed his testimony with his blood.

In his ministry he was constantly supported by his brother Hyrum Smith, who suffered martyrdom with him.

Over a million converts to this testimony have been made throughout the world, and this monument has been erected in his honor, to commemorate the hundredth anniversary of his birth, by members of the Church which he organized.

They love and revere him as a prophet of God, and call his name blessed for ever and ever. Amen.

Around the capstone above the die:

If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.—James 1: 5.

A splendid lunch had been provided in the basement of the cottage, to which everybody present was invited. While the people were enjoying this repast, the party from Utah, with many of the visitors from New York, reassembled in the room where the services were held, and President Joseph F. Smith, standing on the hearthstone which was the remaining relic of the old house in which the Prophet Joseph was born, was approached by President Anthon H. Lund, who in a most appropriate speech, tendered to him on behalf of his traveling companions a memento of the occasion—a gold watch-guard and charm of fine workmanship, which was received by our beloved President with deep emotion, and he responded in a speech, brief but forcible and heartfelt, conveying to his friends appreciation of their love and confidence, and expressing his kindly feelings to them all. The spirit which prevailed melted every heart into union, love, and charity to all mankind. President Smith also obtained a silver button found in excavating the ground, and a copper penny dated 1803 taken from under the old hearthstone.

In the evening a general meeting was held in Woodard's hall, at which a large congregation assembled, including many prominent people of South Royalton. The services were conducted by Elder John G. McQuarrie, Presidents Joseph F. Smith and Anthon H. Lund and Elder Charles W. Penrose addressed the congregation on doctrinal subjects, bearing strong testimonies to the great work performed by the Prophet Joseph Smith in opening the dispensation of the fulness of times and organizing the Church of Christ on the earth in the last days and for the last time. Elder Junius F. Wells made the closing speech, and added his testimony to those which had been borne, reminding the people of that vicinity that during his stay among them he had not tried to proselyte, but simply to perform the work entrusted to him by the Church authorities. Beautiful solos were rendered during the meeting by the singers. A portion of the party returned to New York late at night, and the rest, having returned to their car, were pulled out early in the morning for Boston.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, FEBRUARY 8, 1906.

## EDITORIAL

### MORE TROUBLE FOR UTAH CONGRESSMEN.

THE agitation is again on in America to expel Senator Smoot of Utah from his seat in the Senate of the United States. The very extended and searching investigation which was held some time ago evidently failed to bring to light any reasons for his expulsion; and therefore some disappointed politicians, together with a number of sectarian ministers, have continued to fight against the Utah Senator.

The womens' clubs throughout the country have been unwittingly the means through which tricksters and truth haters have worked. The following dispatch from New York to the American newspapers shows the extent to which the women of America have been imposed upon:

"Eighty volumes containing the signatures of American women who desire to see Senator Reed Smoot of Utah ousted from the United States Senate will be sent to Washington this week. Six months ago the National League of Woman's organizations sent an appeal to every state in the Union, asking women to help in the fight against Smoot by signing a memorial to the United States Senate asking the expulsion of Senator Smoot on the ground that he pledged his first allegiance to the 'Mormon' heirarchy, thus setting it above the United States government. The question of polygamy is not raised.

"The eighty volumes are to be distributed among the senators, and the protest they represent will be presented by Senator Burrows of Michigan. Then each senator in turn will present the signatures from his state.

"The names of New York women fill seven volumes, of Pennsylvania six volumes, of Ohio four, of Iowa three, of Illinois three, and of other states from one to three. All of the western and southern states, it is said, sent long lists of names excepting Utah, in which state only four hundred and seventy-eight signatures were secured."

It is estimated that this petition will contain 1,000,000 names. Out of this immense number, it is absolutely certain that very few know anything about Senator Smoot, or the Latter-day Saints, or the situation in Utah. Practically all these women have placed their names on the petition because they have been asked to do so by some local preacher after having been told some lurid tale of the "terrible Mormons."

Does it not seem incredible that such tales are yet being told and believed? Surely, in this age of reason and quick and easy dissemination of knowledge, the "Mormon" bugbear ought to be relegated to the past; but not so. Many people who are practical and sane on other subjects seem to lose their better judgment when anything "Mormon" is considered. We cannot wholly blame these women. Why should they doubt, they reason, what is told them of the "Mormons"? Their informants usually tell the truth on other matters.

The Smoot agitation has been kept going by false statements made by public speakers and newspapers. The success which has attended these anti-"Mormon" efforts have emboldened those who are taking part in them, and they now speak of starting a crusade against the other Congressman from Utah, Representative Joseph Howell. This is how the *Troy Press*, a virulent anti-"Mormon" paper, begins its campaign of abuse and misrepresentation:

"Senator Smoot of Utah is the target for a million women who have petitioned that he be unseated, but in the House there is a more obnoxious member of the 'Mormon' Church who seems to have so far escaped the notice of the anti-'Mormon' agitators. Joseph Howell, Representative at large from Utah, took his seat last December and not a protest was made against him. Yet Mr., or more properly, Bishop Howell is not only a member of the 'Mormon' Episcopacy, but he has testified as a witness in the Smoot hearings that he has been living in polygamy since the issue of the 'Manifesto' against plural wives. The case against Howell is much stronger than that against Smoot, since the Senator, it is understood, is not living in polygamy. Should he be unseated, notwithstanding this fact, Representative, Bishop, and polygamist Howell will doubtless receive a short shift."

The truth about Representative Howell is that he is not a "Mormon" Bishop, and never has been. It is not true that he testified in the Smoot hearing that he had been living in polygamy. He is not a polygamist, and never has been. And yet the above will, no doubt, be copied by hundreds of newspapers, and quoted by hundreds of preachers, who are looking for something to say regarding the unpopular sect which is everywhere spoken against.

Certainly one of the strangest of spectacles is to see the women of a country arrayed against a legislator on the grounds that he is a "Mormon." If they but knew the true character of the Latter-day Saints and what their faith and practice are regarding the sanctity of virtue and the home, they would not thus be found trying to expel "Mormon" legislators from the nation's law-making body.

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## "THE SACRED TENTH."

MANY of our readers will remember the able articles on tithing by the Rev. Henry Lansdell, which appeared in volume 66 of the STAR. We have been favored with a copy of his complete work on this subject, which consists of two beautifully printed volumes published by the Society for the Promotion of Christian Knowledge. The work gives a detailed history of tithing as practiced from the beginning among the people of God. Special attention is given to the custom of tithe giving in England from the earliest days to the present.

Of the principle as practiced among the Latter-day Saints the author says:

"As I crossed America in 1879, I turned aside to visit Salt Lake City—the Mormon headquarters. A train of Mormon emigrants was linked to mine at Ogden; and I chanced to have some conversation with one of the so-called 'twelve apostles' of their community. I visited the old Tabernacle, wherein the congregation, it is said, did not pay for pews, and there were no collections, all this being rendered unnecessary by payment of tithes.

"Then we came to the tithing-house, where I saw produce being brought in and sold out. My notes say:

"'In the season they sell from six to seven tons of potatoes a day. There was a butcher's shop, stores of wheat, of pumpkins, and of flour; also boots, and pictures; and one notice that attracted attention read, "Bricks and choice pigs for sale."'

"The Salt Lake Temple was at that time being built, and the builders were paid by orders which they cashed or expended at the tithing-house. There was also a guest-house for the accommodation of those who brought tithes from a distance, in doing which it was said there was no compulsion, but each brought what he chose. Each person's tithe, when brought, was registered, and a certain Edward Hunter, general bishop of their Church, exercised supervision also of the tithing-department."

NOTE.—"Since I wrote this chapter I have been informed by Mr. Blood [President Blood, late of the London conference], lately a Mormon missionary for two and a half years in England, that with them each subdivision or parish (called a *ward*) is presided over by a bishop, who receives the tithes and temporal offerings. Also, that every Mormon of good standing pays a tenth; but that a few allow their selfishness to get the better of them, and pay a part only of the tithe. Such members, however, are not regarded as in full standing. The Mormons reckon their members, my informant told me, as in all 310,000 souls, of whom 1,500 at least are missionaries (600 in Europe, 200 in Great Britain, and 700 in other parts of the world), who sustain themselves, and are unpaid, thus leaving the tithe to provide buildings and various accessories of mission work."—LANSDELL.

N. A.

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PRESIDENT GRANT, all the conference presidents of the British mission, the mission presidents from the other European countries, and a goodly number of other Elders are at present holding a conference at Rotterdam, Holland, to discuss matters for the welfare of the work in Europe.

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**Departures.**—The following missionaries sailed from Liverpool to Boston February 1, 1906, per s.s. *Cymric*: From Great Britain—Isaac A. Smoot, Thomas C. Peirce, J. Leo Bown, Calvin W. Richards, Levi J. Hawkley, Joseph Rawson, Horace T. Godfrey, David H. Candland, David Andrew. From Scandinavia—Wilford Olsen, Joseph G. Nielsen, Christian R. Rasmussen, Carl J. Larson, George Peterson, N. J. Henricksen. From Sweden—Peter B. Christiansen, C. J. Anderson. From Switzerland and Germany—John H. Kraenche, John Schwendiman, Willard G. Burton, Gustav Korth, John A. Mathis, Henry Bringhurst. From the Netherlands—James W. Evans, Joseph F. Barton, Jr. Thirty-three passengers accompanied the Elders. The company was in charge of Elder Burton.

## SUNDAY SCHOOL LESSONS FOR THEOLOGICAL DEPARTMENT.

### Lesson for February 18, 1906.

5. PRE-EXISTENCE.

Supplementary reading: Article on Pre-existence in "Compendium"; "Added Upon," Part First.

1. The Savior. Isaiah 48: 17; 49: 26; John 1: 1-4; 6: 62; 8: 58; Exodus 3: 14; 16: 28; 17: 5; I Peter 1: 19-20; I Nephi 17: 30; 19: 10; 20: 17; 21: 26; II Nephi 6: 18; 11: 2, 3; Mosiah 3: 5; 4: 2; 13: 34; 15: 1; Helaman 14: 12; III Nephi 1: 13; 9: 15; Ether 3: 6-20.

2. Pre-existence of mankind. Deut. 32: 8; Ecclesiastes 12: 7; Jer. 1: 5; Alma 13: 3; Abraham 3: 22, 23; Moses 6: 50.

3. The spiritual creation. Genesis 2: 5; Moses 3: 4-9.

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## THE PHILOSOPHY OF "MORMONISM."

BY DR JOHN A. WIDTSOE, OF THE BRIGHAM YOUNG UNIVERSITY, PROVO, UTAH, IN THE "IMPROVEMENT ERA."

(*Concluded from page 71.*)

### The Unifying Law of Life.

WITHOUT examining further the numerous principles of "Mormon" theology, let us investigate the law, under the influence of which the whole of creation moves, first according to science, and secondly, according to "Mormonism."

It is becoming fairly well demonstrated that the ceaseless changes and transformations in nature cause a greater and greater complexity in nature. This in other words means that the earth and all on it are developing and progressing. According to Darwin and his followers, man and animals advance. Only those who prosper persist; those who retard, die. Creation as a whole grows and develops, and must of necessity do so. By this law, the purpose of the earth and the universe is explained to be endless growth. The law of evolution is the great cementing law of science. Even so, in the philosophy of Joseph Smith, the doctrine is taught that all things advance; that man shall continue to advance in intelligence, and all pertaining to it, until he shall become as God is now. Meanwhile, our God will also increase in His fulness, and ever be a God to us. Through this doctrine, all the principles of the Gospel are made coherent. All the requirements of man have in view his eternal growth. Darwin suggested, and his followers have taught, that one class of creation, by the law of evolution, can pass into another class. No proof has been found for this teaching. Joseph Smith taught that every class of creation is subject to eternal progression within the sphere in which it has been placed. This is a rational view of evolution, and a view to which biologists are rapidly coming.

Joseph Smith taught the law of evolution as an eternal truth, twenty or more years before Darwin published his views. It is certainly remarkable that the "Mormon" Prophet should enunciate so clearly, in advance of science, the law of laws, which explains the destiny of man and all pertaining to him. "Mormon" and scientific philosophy are thus identical with respect to the great, governing, universal law.

Joseph Smith is here also seen to be a sane philosopher, in full accord with the best that recent years have brought.

### The Force of Forces.

Above the law of laws is the force of forces—or the central force of the universe. Science has little to say of God. It is content to accept the laws of nature as they are found. Yet, at times, in some branches of science, a knowledge of the beginning of things is desired. Usually science answers, "I do not know"; but it nevertheless affirms that there must be a central force, unknown and unnamed, to which the manifestations of all other forces may be referred. Science, which is essentially orderly, is chaotic when the question of the beginning of things is raised. The "Mormon" Prophet left no such weakness in his philosophy. He, too, realized the necessity of a controlling universal force. This he named God. God is an organized, material being, filled with the form of energy known as intelligence. "The glory of God is intelligence." All other forces of nature may be converted into intelligence; and from intelligence all other forces may be obtained; God is the center of these forces, and their directing power. Because of this centralization, nature is orderly. Natural laws are not, as supposed by some philosophers, accidental relations of phenomena, observed and recorded by man. The force of intelligence controls all phenomena; there is mind behind the operations of nature. God, Himself a part of nature, is not the creator of nature, but the organizer and director of it. What a beautifully reasonable climax that is to the wonderful philosophy of Joseph the Prophet!

The intelligence of God is organized; therein lies his individuality and life. Man is organized intelligence; therein lies his life. Through obedience to law, intelligence grows; by the violation of law, which is sin, it decays. It is the degree of organized intelligence that ultimately distinguishes one man from other men; men from beasts, beasts from plants, and plants from rocks. Since intelligence, as defined by Joseph Smith, corresponds with the main form of energy of the universe, the doctrine of God, and all other beings, and of life, finds expression in terms of energy. That is exactly what science demands.

Is it any wonder that workers in science, who have been taught the doctrine of an immaterial God who is able to create something from nothing, and to transcend all laws of nature, depart from the faith of their childhood? Truth is truth forever. Scientific truth cannot be theological lie. To the sane mind, theology and philosophy must harmonize. They have the common ground of truth on which to meet.

Thus, on every hand, from the highest to the lowest, from the force of forces and the law of laws to the fundamental laws governing the operations of the universe and the actions of the individual, the philosophy of the "Mormon" Prophet is consistently referred back to matter, energy, and law. In its com-

pleteness, it transcends the philosophy of science. Wherever the doctrines of "Mormonism" and science meet, they agree. No discord has yet been found between them. Science is daily confirming the truth of the universe—embracing the philosophy of the unlearned founder of "Mormonism."

Back of the revelations of the greatness of the Prophet's knowledge that come to all who enter such a discussion, stands the eminent fact that "Mormon" philosophy is plain, simple, and easily understood. There is no need and no room for mysteries in the teachings of Joseph the Prophet. Similarly, the philosophy of men, based upon nature, is essentially simple, and easily understood. Only untruth needs to hide itself in mysteries.

One hundred years have passed since Joseph, honored and chosen of God, entered the school of life. Face to face with God, he learned the Gospel, planned before the foundations of the world were laid, and he taught it to a careless world. It is not Joseph Smith's philosophy, but God's code of fundamental laws, which the world is laboriously deciphering in the beautifully written pages of nature. Is it any wonder that the philosophy is perfect?

Divine joy transfigured the spirit of Joseph, as the revelations of God came upon him. The essence of all that he learned, he has left for us. We, too, may feel the stately tread of God through the measureless ages of time, if we ponder upon the fulness of the meaning of the Gospel. It is our duty to do it.

In this year of jubilee, the centenary of the Prophet's birth, may the visions of Joseph come upon the people, to make them strong! May the simple philosophy of God's words be understood by all the seekers!

## "ETERNAL PUNISHMENT."

It is impossible not to believe in eternal punishment. Every act, every thought of evil draws to itself its own inevitable result. "Be not deceived, God is not mocked. Whatsoever a man soweth, that shall he also reap." We are not waiting for eternity to have the balance put right. Men may feel that they have dodged God, as it were. They have not. Some of us who have been trying to live righteously feel as though it were well with the unrighteous. It never is. Inevitably, here on the other side of death, wrong living works itself out in tragedy. There is no tragedy so dreadful as that of the soul which has sinned against itself. What is punishment but the imprisonment of the soul in its own wickedness? Retribution is absolutely inevitabe and unescapable. Some of you talk as though it were never so. I have heard it said that the moment you eliminate the time element from the thought of eternity, you have taken away its dread. It is the exact opposite with me. The moment I take the time element out, it seems as if eternity is crashing upon me. I feel as though it were impossible to doubt that the lash descends, the punishment comes, the prison door is closed upon my soul. You told a lie: that lie has turned to rend you, has shut you under its own baleful influence. You turned from the pathway of right towards sensual self-indulgence, and lo! you become a prisoner of your flesh, and of the flesh see corruption. You do harm to another, and by-and-bye the harm comes back again to you with compound interest. "He that sinneth against Me, wrong-

eth his own soul." Men talk about eternity as though they could afford to wait for it, and will be prepared for God's judgments when they come. They know very little of the real meaning of the judgment. Here and now, with resistless force—for God cannot be cajoled—descend the penalty of a sinful life.

Some of you are living, as it were, like a man sleeping in the topmost story of a burning house, and telling himself that there is no danger until the fire reaches that floor. The foundations are gone. So it is with evil life. The man who lives falsely is already undermined by the judgments of God. It is punishment to be shut off from eternal life, beauty, joy, and love. Death itself can give him no rescue. It simply takes the bad man, as it were, from one prison-house to another, and gives him on the way a glimpse of the blue sky above, and the fresh, sweet air, in the midst of which he might live and ought to have lived. All punishment is eternal. All true living is eternal. God's eternal now is the one thing from which the bad man cannot escape, and the good man does not want to escape.—Rev. R. J. Campbell.

## CURRENT COMMENT.

### The Sense of Traffic.

Every town dweller, says the *Lancet*, should cultivate his "sense of traffic." At first this means that he will take every step in a crowded thoroughfare with a reasoned consciousness. He will never think of his business or his pleasure while he is in the street, but only of the way in which he is going, of what is before him, of what is on either side of him, and of what he is leaving behind him. At every crossing he will settle his course, so to speak, and look out for dangers from every point of the compass. After very few weeks of this careful self-regulation he will develop the "sense of traffic." Without knowing it, he will see and hear and realize all that moves about him. Street accidents occur to those who have no "sense of traffic."

### Some New Irish Definitions.

Here are a few "brand new" school-boy definitions just come from the Emerald Isle. It would be wonderful if they were not original. The proud man must tremble. A Dublin boy says that he will be turned into an animal, and gives as his reason "because the Bible tells us 'he that humbleth himself shall be exalted, and he that exalteth himself shall be a baste.'" Was ever wiser definition of "a friend" given? "One who knows all about you and likes you all the same"; and could anything be truer than the same boy's conception of poetry? "Poetry is where every line begins with a capital letter." A youth from the north gave a new rendering of the parable of the sower: "A sower went forth to sow, and as he sowed he fell by the wayside, and the thieves sprang up and choked him."—*Liverpool Post and Mercury.*

### Whittier's Good Wishes.

A young woman once sat at a boarding-house table beside a reserved and awkward country boy whom she delighted to tease. When she left, she asked him to write in her autograph album. The poem which John G. Whittier

wrote there, and which has just been published for the first time, stands as a warning to other young ladies that she who laughs first at a seemingly dumb countryman may be herself laughed at many years later. The quaint concluding stanza is:

"Thy life—may nothing vex it—
Thy years be not a few;
And at thy final exit
May the devil miss his due."

*Boston Transcript.*

## The Gift of Tongues.

ONE of the gifts of the Spirit is the speaking in tongues. The Christian teachers claim that this is one of the things that have been done away, but the Latter-day Saints know that it is often enjoyed in their gatherings to-day. As a case in point we quote the following paragraph from the *Logan Journal*, Utah, of June 6, 1906:

"The Young Ladies Mutual Improvement association of Cache Stake of Zion, held an interesting officers' meeting in the Tabernacle Saturday morning. After the usual opening exercises, Miss Nettie Maughan announced the addition to the Stake library of "Stoddard's Lectures" (thirteen volumes) which she highly recommended.

"Mrs. Zina Y. Card then addressed the meeting, relating a vision which was told to her father, Brigham Young, in her presence by a lady friend in Pioneer days.

"The meeting was then given to testimony, and the time was well spent. The gift of tongues rested on Miss Maggie Smith, and Miss Zina Y. Card interpreted.

"A good spirit prevailed during the meeting, and all felt repaid for coming."

## The Abolition of Barmaids.

THE *Christian Age* recently gave the following information regarding the barmaids of this country:

"A prominent rescue worked in connection with the West London mission says that at least one third of the poor women who have come under her care during the last eight years have been barmaids who attributed their fall to the demoralizing characters of their employment.

"The employment of barmaids is so common in our country that many people, perhaps, are unfamiliar with the fact that in no other country save ours is it common. In many places it is unknown; in British North America and the United States the employment of women in the sale of intoxicants is strongly condemned by public opinion; in Scandinavia women are forbidden by law to serve in the spirit shops; and on the Continent women are rarely allowed to serve in drinking bars proper, though they may serve in beer-gardens and other places frequented by family parties.

"It is said that if the employment of barmaids were abolished it would create a dislocation of the female labor market, but the number of barmaids in England and Wales in the last census was only 27,707, as compared with over four millions of women engaged in other occupations; and the proposed

measure for the abolition of this calling would not interfere with the women already engaged in it, but would simply close it against newcomers. Moreover, there is no lack of employment for women of good character and competent training in Great Britain."

Nothing in this country is more shocking to the Latter-day Saints reared in America than to see young women serving out drink in the public houses. In fact, the unconcern with which women visit the "pub." for their beer is a revelation to the Elders from Utah. Bad as it is for men to visit such places, it seems doubly degrading for women to be so mixed up with rum and whisky.

## LET YOUR LIGHT SHINE.

A kingly crown,
My friend, you ought to wear;
Surely, you would not dare
To cast it down?

Though Nature's best
Always within you lay,
You sink to common clay
Just like the rest?

There is no doubt
God set you for a light—
What if in all men's sight
Your light go out?

Arise! Be great!
Though Joy is dimmed by pain;
Arise and fight again.
Your Joy can wait!

The weak and frail
Amongst your fellow men
Lean on your strength—but then
What if you fail?

Lastly, my friend,
Be master of your Fate,
Not Fate of you. Be great
Until the end.

L. G. Moberly.

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